



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 44.

NEW-HAVEN, SATURDAY, APRIL 1, 1826.

VOL. X.

PALESTINE.

LETTERS FROM MR. KING.

We are indebted to a much esteemed correspondent for the loan of two letters, of very recent date, from the Rev. JONAS KING, missionary to Palestine. They are the more valuable at this time, as removing at once the anxiety which has been felt concerning his safety, by those who knew only the fact that, long after his expected arrival at Smyrna, nothing had been heard of him.—*Rec. and Tel.*

Smyrna, Dec. 28, 1825.

DEAR MR. —, On the 26th of September I took leave of my missionary brethren and sisters at Bairoot, and went on board a Sardinian vessel, with Lord St. Asaph and two other English travellers, whose intention was, after having touched at Aridus and Swedia, and visited Antioch, to go to Tarsus, and thence to proceed to Smyrna by land. The vessel was hired by his lordship, and it was by his invitation that I took passage in it for this place, where I hoped to arrive in 18 or twenty days; instead of which, we were about four weeks in reaching Tarsus (two days sail from Bairoot.) Head winds, calms, sickness, and the death of one of our number, were among the causes of so long a voyage to Tarsus.

After having been there about a fortnight, we were told, that the vessel was so leaky as to render it somewhat dangerous to proceed on our voyage in her at this late season of the year, and it was decided to quit the vessel entirely. Accordingly, all our effects were disembarked.

After nearly a fortnight more, the greater part of our effects were again put on board the same vessel, which immediately set sail for Smyrna, to which we proceeded by land.

I arrived here on Friday evening, the 23d of Dec. in eighty-nine days from Bairoot. The next morning I was informed that the above mentioned vessel had been boarded by a Greek cruiser, and pillaged and stripped of every thine, even of the sails.*

* Most of Mr. King's Frank clothing was on board, and of course was taken possession of by the pirates.

In about half an hour after I heard this news, I received the sad intelligence of the death of my dear friend and brother, the companion of my studies and labors and trials in Syria, the Rev. P. Fisk. This was the first intelligence I had received from Bairoot from the time I left. It came so suddenly, so unexpectedly, that it was almost overwhelming. I need not say that the day I received it was a day of weeping and mourning! I wept—not for the dead—but for my own loss, and that of my afflicted brethren and sisters at Bairoot, and for the dear Palestine Mission. I could not but think of Job, to whom the messengers came one after another, informing him of the loss of his property, and finally of the death of his children; and like him I trust, I was enabled to say in sincerity, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

I find many here who sympathize with me in my affliction.

Smyrna, 5th of January, 1826.

DEAR —, We have now entered upon another year, which, I pray God, may be a happy one to you and your beloved family. The past has been to me a year of trials, and of deliverances and mercies. I have abundant reason to bless "God, even the Father of our Lord Jesus Christ," for his great goodness. Many have fallen around me by sickness, and I still live. Once was I delivered from the jaws of death, when attacked by the Arabs, sword in hand, on the plain of Esdraelon. I have lived in the midst of enemies, whose right hands were full of violence and lies, and no evil has befallen me. I see another year, and though I am in some perplexity, and hardly know what to do, still I have reason to bless God. I have just been called to mourning and deep affliction by the death of my beloved brother, the companion of my missionary labours; still I have reason to bless God that he gave him such peace of mind, such composure in a dying hour. I cannot express to you what I feel.

SANDWICH ISLANDS.

The following is a translation of a letter from

DAVID MARO, of Lahaina, Island of Maui, to Mrs. R. P. E. of Newburyport, who has obligingly favoured us with a copy. Mrs. RICHARDS, in a correspondence with the same lady, speaks of him as having been "amanuensis to Bartimeus Lalana," [the pious blind man who has often been mentioned in the missionary journals.] "He is a very intelligent and interesting character—has been a constant pupil of mine since my residence at Lahaina, until within a few months. Mr. R. has employed him almost constantly as his instructor in the Hawaiian language. His mind is much above the ordinary stamp, and is stored with all the *learning* and tradition of his ancestors. He speaks and understands his own language perfectly. Spends much of his time in taking notes of what he learns from us. We take much pleasure in instructing him. He manifests a great degree of interest in the truths of the Bible. The cruel treatment which the Saviour of sinners received from wicked men while he tabernacled on earth—his last agony and bitter sufferings amidst the revilings of his malicious persecutors, are themes on which he loves to dwell, and on which the sensibilities of his inmost soul seemed ever to be awake. He was formerly intemperate and vicious. His whole outward conduct, since he commenced the translation of St. Matthew's Gospel with Mr. R. seems to be changed; and he manifests a prevailing desire to be conformed in all things to our great model. We have some hope that his heart has been touched by the sweetly constraining grace of Jesus. We have not, however, that satisfaction in his case that we have in the case of Bartimeus and a few others. Maro requested the privilege of writing to you, (my generous friend as he calls you.) I could not well refuse; and I thought it might do good in exciting Christians at home to increase their exertions for the benefit of this heathen people.

Lahaina, Aug. 3, 1825.

Love to you, Mrs. E——. Love to you, and to all your neighbours, and to all your acquaintance. Give my love also to the whole company of great preachers. I have love for them all.

This is my communication to you. I now declare to you, that when the first missionaries arrived at Hawaii, I began to learn the palapala. At first I had not a missionary for a teacher. A foreigner from a whale-ship taught me and Nahienaena, [sister of the young king.] I then heard the word of God. My ear was much pleased, but my heart was very far from loving God. From that time onward, I had no love for his word. At Tauai I obtained a teacher from the Society Islands. His name was Auna. He also declared to me the word of God. The ear heard, but the heart—that did not understand; did not in the least regard. I was indignant at that good word; but still the thought of my heart was, that the palapala was a very good thing. At Oahu I became the teacher of Keopuolani, but still I entirely disregarded God, and even spurned at him. I then fell in with a new teacher, whose name is Taua. He also is from the Society Islands: he also

declared to me the word of God. It was only the ear that listened; the mouth assented; the eye saw; but the heart, it still disregarded. When Mr. Richards and company came to reside at Lahaina, I came here to reside also. Then I began to listen a little, and my heart paid some attention. Then I began to reflect upon my sins. But at the time when I began with Mr. Richards to translate the gospel of Matthew, then I saw clearly the word of God; then I was shocked at the former deafness of my heart to the word of God; then tears for my great sins began to flow; and I was sorry at my heart. I am endeavouring to be strong in the Lord, praying to him, and saying, "O God be merciful to me, I am a very sinful man." I am casting my sins on Jesus Christ. How is it now with this once deaf heart? It listens attentively, it now regards the word of God. Our Lord of his mere mercy has sent us teachers to save us; they are a sun to enlighten us, and ministers of reconciliation to procure peace for us, a company of captives. Our souls may now live by Jesus Christ—by the One-Three of Heaven—the Father, the Son, and the Holy Ghost. Jesus is indeed our Almighty Saviour. Amen.—Why do I love you, Mrs. E——? Because of my love to God—because I have forsaken my sins, and have turned to the good way—because of my love to Jesus: for these reasons I love you all.—This is my charge to you—give my love to all the parents of Mr. and Mrs. Richards. I love them all for this reason: it is by their children I am now taught; it is by them that my heart is becoming enlightened in all the great works of God. Where are you? Will you hereafter remember me in kindness? This is my communication to you, Mrs. E——. Love me for this letter to you. I am now desirous of a place to put my thoughts. I have no paper at all. Give me a place in a blank book. Give me also a glass inkstand. My request of you is now ended. Love to you, love to you all. I thank you for sending here some good slates. I have received one. I am exceedingly pleased with this new kind of paper slate. I thank all the children for sending here so many good things to our teachers. We are now encouraging the children of this dark land. By and by they will be like your children. We are encouraging the men and women and children of this land. Of late blessed indeed is Lahaina of Maui.

DAVID MARO.

LETTER FROM BARTIMEUS LALANA.

We have also to acknowledge the favour of a letter addressed by Bartimeus Lalana, the person above mentioned, to Mr. B. a blind man in New-

buryport. Mrs. Richards speaks of Lalana, as "a poor blind man, whose heart we believe has been enlightened by the grace of that gospel which has recently visited these dark isles of the Gentiles. He has often been mentioned in the communications of our mission by the name of Puaaiti. His character has probably been given you. He was admitted to the church at this place, on the second Sabbath of last month, [July 1825,] and received in baptism the name of Bartimeus Lalana. Lalana was added at the request of the chiefs. It is the native name for London, where the King and Queen of these islands died. You will perceive some peculiarities in the style, but Mr. Richards preferred adhering as closely as possible to the original, that you might have a perfect transcript of his own thoughts and feelings. He is truly what he professes to be; and exhibits in his daily walk and conversation the delightful evidence of one whose affections are supremely placed on heavenly and unseen realities."

Lahaina, Isle of Maui, Aug. 2d, 1825.

Love to you, Mr. B.—. I loved you my elder brother as soon as I heard your name. We two are alike blind. Your natural eyes are blind: my natural eyes are blind also. But the eyes of your mind are widely open, and your body is completely filled with the great light of Jesus Christ. The same light has also burst in upon us here. The eyes of my heart are also enlightened by the Holy Spirit; but it is only a gleam of light which has yet entered. The day indeed dawned upon us formerly, on the arrival of the first company of missionaries. On Hawaii the day then dawned. We did not then rejoice at all; we continued in perfect darkness: we were angry with them, and thrust them away from us, saying, Begone! Oahu was the place where I first heard of the powerful arm of Jehovah, and of his great love to us. Oahu was the place where I attentively listened to the story that Jesus went about to open blind eyes. There the eyes of my heart opened a little—there I repented in the presence of God—there I forsook my sins, and ceased to scoff at the good word of God. I am now frequently led to the house of prayer, and constantly hear the sharp word of God, *the whole of it*. I am now drinking at the good well of Jesus Christ, but my thirst is by no means quenched. For three years and a half I have been begging for the blood of Christ to make clean my heart, and for the Holy Spirit to make me righteous. Where are you,* Mr. B.? I now inform you that I have recently entered into the enclosure of Jesus Christ. I have just now been baptized with water, by Mr. Richards, in the name of the Father, and of the Son, and of the Holy Ghost. I have eat-

* "Where are you?" is the common phrase for inviting attention when any thing important is designed to be said.

en the holy bread, and drank the holy wine—his powerful blood. Amen!

I have nothing but love for you, the whole company of the good. Where are you, Mr. B.? I desire you to make known my great love for the whole company of preachers in America. Tell them my thoughts. I have narrowly escaped death from the exceeding darkness of my heart. I was very recently in the midst of the greatest wickedness—the wickedness practised by our ancestors, and handed down by them to us their posterity. We have now obtained the good word of life. We, a company of prisoners, are loosed—are emancipated. We are embraced in the kingdom of salvation, and are now at peace. We give thanks to the great Lord of Heaven, for sending down his Son to die, that we through his death might have life. His death is our salvation. He was given a ransom for us; he has purchased us with his all-powerful blood. On account of the sins of the world, he became our Redeemer, that our souls might live. Jesus ever lives! Jesus is a man-God. He is our eternal Disentangler.† On account of his holiness, he is the Saviour of all who in the heart lean entirely upon him. There is no other Saviour under heaven made known to us. Amen.

Give my love to him who shall read this letter to you. He who writes this sends love to you, and to the reader of it. I now give thanks to you all for sending us missionaries to make known to us the dying love of Jesus Christ. I give thanks to you for sending a house‡ here to Mr. Richards our teacher, and for giving him glass, and also for giving him many other things. Give my love to the parents of Mr. and Mrs. Richards, and to all their relations. BARTIMEUS LALANA.

The above letters are each accompanied with the original in the Hawaiian language. That of Lalana is in the hand writing of another native—that of Maro in his own. In both cases the chirography is neat, plain, and easily read. Believing that a few sentences of Hawaiian would not be unacceptable to our readers, we copy the following from the beginning of Lalana's:

"Ke aloha akunei au ia o ikou, kaikua, ana, ikoulohe anae nei, ikou inoa Uali ke kuaa, ikamakapo, Uama ka po, kamata okou kino Uamata

† This is one of the titles of our Saviour. The word in the Hawaiian literally means, to untie knots or to extricate from entanglement, and is indeed very expressive when applied to the Great Deliverer of our fallen race.

‡ The mistake respecting the "house," arose from the circumstance that some boards had arrived at Hononuru for the buildings there; and when we told him of the glass sent out for our house, he supposed a house had also arrived for us. The glass will be exceedingly useful, even in grass houses, if no better can be procured.

pohoi, tamata okou kino, otamata nae, okou naau kai taa taa, Upihaloa kula, kou kino, ita malama-lama nui, o Jesu Kraist, Uahikimai nei, ua mala mala la, io maknounei, kehoomala ma la ma, ia mai nei hoi, kamata, okou naau, eka Uhane He molele, Uauwiwi ki na inei hoi, Uama la ma la mala, ikou naau, Uahikimai nei no, keaoma mua, ikapoe, Missionary, ma Hawaii, tahiki ana mai, okeao. Aole ma kou, ima ke ma te, iti atu, eno-ho ana no, ma kou, mu ka po eleele loa, Ehuhu atu, ana ma kou, aehookuke atu ana matou ia la tou chelepela, i Oahukou wa hi, ilo waai, ita-lima mana, oke Atua, ai ko na Aloha wale ana mai no ia ma kou, i Oahu, kou wa hi ilo he pono ai, Ua hoola hele, ia, kama ta po, e Jesu, Alaida, alaela kamata, otau naau, Alaid a wau, mihi atu la, imua, ikealo, ote Atua Aleid a wau haa lele loa tu la, ikou, he wa, a me kou hoomaunauna anatu i ka olelo maitai a ke Akua.

Extracts of a Letter from Mr. LEVI CHAMBERLAIN, missionary at the Sandwich Islands, to a friend in New-England.

Of the efficacy of the gospel to enlighten, soften, unite, purify, and save, all faithful missionaries have had abundant evidence—and few, in modern times, more than the missionaries now labouring in the islands of the Pacific—particularly the Society Islands. The blessed influence, however, is not confined to the South Pacific. The rays which have streaked our horizon, and which at first shone dubious, begin to bear the distinctive marks of approaching day; and we are greatly encouraged to hope that the moral sun, with the rapidity with which the natural sun in this region reaches the horizon after his approach is announced, will rise to enlighten, cheer, and bless the dwellers in these hitherto regions of spiritual darkness and death.

Since the commencement of the current year, there has been an unusual attention to instruction and the word of God. There seems to be an almost universal turning to the *palapala*. Schools have been multiplied on the islands, and many persons who formerly stood aloof from instruction, are beginning to apply themselves to it.

Plays and sports are almost entirely suspended. *Ulamaita* and *pahee* were formerly very favourite games, and great numbers wasted many hours of every day in attending them: but I have not seen a single individual for several months engaged in them. A strict *tabu*, I believe has been laid upon all these sports. The chiefs and people have meetings almost daily for conversation and prayer, and to encourage one another to persevere in the good way. Fourteen or fifteen persons, among whom are most of the highest chiefs in the nation, stand propounded for admission into the church. Kings are becoming nursing fathers, and Queens nursing mothers, to this little branch of the Christian church. The nation has never stood in so

interesting an attitude as it does at the present time. It is evident that the Lord is with us, and on our side.—All that has been done is his work, and it is marvellous in our eyes. Had not the Lord entertained thoughts of mercy towards this people, they had still, notwithstanding our efforts, in all their blindness, been bowing down to wood and stone.

Kauikeouli and Nahienaena, though children, are the present sovereigns. The government is in the hands of Karaimoku and Kaahumanu, and will continue to be, till Kauikeouli is old enough to take the reins. He and his sister have been placed under the instruction of the missionaries. They are docile and attentive, and are making daily improvement. LEVI CHAMBERLAIN.

From the Christian Observer.

ON CHRISTIAN CONDUCT TOWARDS DOMESTICS.

One of your correspondents has lately touched upon the behaviour due from Christians towards their domestics and dependants, and the subject is most worthy of attention; and that not only for the sake of the servant, but also of the master; for every Christian is required to bring forth "the fruits of the Spirit," many of which are called into constant exercise in domestic life. It becomes the faithful follower of Christ, to be watchful to see whether or not he possesses that important proof of Christian sincerity which arises from the habitual exhibition of a spirit of meekness, gentleness, forbearance, and due consideration towards those who are placed under his controul. The following passage, from Paley, describes the relative situation of master and servant in so just and interesting a manner, that it deserves to be familiar to the mind of every Christian master, as a guide for the examination of his own behaviour.

"A party of friends setting out together upon a journey soon find it to be the best for all sides, that, while they are upon the road, one of the company should wait upon the rest; another ride forward to seek out lodging and entertainment; a third carry the portmanteau; a fourth take charge of the horses; a fifth bear the purse, conduct and direct the route: not forgetting, however, that, as they were equal and independent when they set out, so they are all to return to a level again at their journey's end. The same regard and respect; the same forbearance, lenity, and reserve in using their service; the same mildness in delivering commands, the same study to make their journey comfortable and pleasant, which he, whose lot it was to direct the rest would, in common decency, think himself bound to observe towards them;

ought we to shew to those who, in the casting of the parts of human society, happen to be placed within our power, or to depend upon us. I do not perceive any foundation for an opinion, which is often handed round in genteel company, that good usage is thrown away upon low and ordinary minds that they are insensible of kindness, and incapable of gratitude. If "by low and ordinary minds" are meant the minds of men in low and ordinary stations, they seem to be affected by benefits in the same manner as others are, and to be no less ready to requite them: and it would be a very unaccountable law of nature, if it were otherwise.

"Whatever uneasiness we occasion to our domestics, which neither promotes our service nor answers the just end of punishment, is manifestly wrong; were it only upon the general principle of diminishing the sum of human happiness. By which rule we are forbidden, 1. To enjoin unnecessary labour or confinement, from the mere love and wantonness of domination; 2. To insult our servants, by harsh, scornful, or opprobrious language. 3. To refuse them any harmless pleasure: And, by the same principle, are also forbidden causeless or immoderate anger, habitual peevishness, and groundless suspicion."

The above passage may not be unworthy the notice of "Christian observers." It is written with that delicacy of feeling which, under a certain coarseness of outward manner, Archdeacon Paley possessed in a great degree. We are brought in contact with our domestics every hour of the day; and occasions are constantly arising, which prove considerable trials of temper. Besides, towards them, there is less restraint than towards equals or superiors, and therefore harshly to express what we feel, is too often a "sin which most easily besets us." But if it be, as it undoubtedly is, a duty to try to bring all within our influence to the faith and fear of God, how careful ought we to be, that we do not, by unchristian dispositions, lead them to believe that our own professions of religion are vain! A true delicacy of feeling, independently of a higher principle, would teach us, in all the commands we give, and in all the duties we require, to keep back as much as possible the feeling of superiority, at least not to obtrude it without necessity. It must make a great difference to the happiness of a domestic, whether he is every moment made to feel that he is your dependent, or whether your kindness leads him to serve you, "not by constraint, but willingly." No person needs complain that he has not sufficient opportunities of exercising a Christian disposi-

tion, when there is occasion for doing this, throughout the day, within his own doors.

A CONSTANT READER.

Annual Receipts of Missionary, Bible, Education and Tract Societies.

The amount of the following List will be found to exceed that of last year by nearly 70,000*l*. We have not been able to learn the income of several Societies which were in the former list, but others are added to the present. In estimating the Income of the American Societies, which are stated in dollars, the dollar has been reckoned at 4*s*. 6*d*.—*Lond. Miss. Reg.*

<i>Societies.</i>	<i>Total Income.</i>		
	<i>£</i>	<i>s.</i>	<i>d.</i>
African Institution	833	13	8
American Bible	10462	14	0
American Board of Missions	10633	13	6
American Colonization	935	10	0
American Education	2127	7	6
American Jews	3114	4	6
American Methodist Missionary	931	10	0
American United Foreign Missionary	4719	7	6
Baptist Missionary	15995	11	2
British and Foreign Missionary	99285	5	2
British and Foreign School	2114	19	3
Christian Knowledge	60225	2	6
Church Missionary	45333	19	10
Church-of-England Tract	649	14	2
Continental	2133	15	10
Gospel Propagation	27622	15	0
Hibernian	3143	3	11
Irish Sunday-School	2653	7	1
Irish Education	36560	11	2
Irish Society of London	363	15	7
Irish Tract and Book	3659	4	10
Jews' Society of London	14133	18	6
Ladies' Hibernian Female Society	2422	3	0
London Missionary	40719	1	6
Merchant Seaman's Bible	911	4	7
National Education	2615	7	0
Naval and Military Bible	2615	2	0
Newfoundland Education	701	0	6
Port-of-London Seamen's	233	3	7
Prayer-Book and Homily	1731	12	10
Religious Tract	12563	17	0
Scottish Missionary	8257	4	3
Slave-Conversion	3038	6	8
Sunday-School Union	4253	12	2
United Brethren	9864	5	3
Wesleyan Missionary	32046	9	7
Total,	£474,960	19	0
	or \$1,583,203,00		

THE SUN.

This glorious luminary is a vast globe, measuring nearly nine hundred thousand miles in diameter, (or across,) and it is equal to thirteen hundred thousand globes of the size of the earth. Supposing that a ball was made to represent the earth, and another larger one for the sun; if the ball representing the earth were one inch across, the one meant for the sun should be nine feet three inches in diameter, to shew their respective proportions. If a person travelled for ninety miles a day, it would take him more than eighty years to go round this vast body. The sun turns round upon its centre, and by observing the spots which are some-

times seen upon its surface, astronomers discovered that it is twenty-five days and a half in turning round. No one is able to say of what substance the sun is formed, nor whether it has any inhabitants. But we know that light and heat come from it. The rays of light and heat, are generally supposed to be different. The heat which proceeds from the sun is diffused throughout the firmament around us. The light from the sun, shining directly upon the side of the earth next to it, causes day, while the light reflected from the sun, also on the moon and planets, shines upon us, but is only visible at night. The sun is at a vast distance from the earth, not less than ninety five millions of miles, which makes it appear so small to us. If a person could travel from the earth to the sun, in a ship or carriage which went constantly two hundred miles a day, it would take him *thirteen hundred years* to pass from one to the other! yet its light and heat are felt as if it were close at hand.

These are the principal facts which have been ascertained respecting the sun. Now, can we suppose for a moment, that such an immense body, supplying light and heat, without which we could not exist, has been created by chance?—Surely not; and, if it was not created by chance, we cannot suppose that it is left to chance; God created the universe; He made the sun, He said "Let there be light: and there was light." (Gen. i. 3.)

But the sun reminds us of a more important subject, even of our Lord and Saviour JESUS CHRIST, who is called the Sun of Righteousness, (Mal. iv. 2.) and is referred to in other passages under the same emblem. Let us briefly consider how appropriate is this comparison of Him, in whom, and by whom alone, we have spiritual light, and life, and joy, and salvation, with that glorious object of creation upon which all earthly happiness and comfort depend. There is but one sun, so there is but one Mediator, even Christ Jesus. (1 Tim. ii. 5.) The sun is the source of light, so it is only in His light that we see light. (Ps. xxxvi. 9.) The sun communicates the light and heat it possesses. "Out of the fullness of Christ have all we received." (John i. 16.) The sun is a light to all our portion of creation. He is "the true light, which lighteth every man that cometh into the world." (John i. 9.) The sun expels darkness from the earth. Christ is "the day-spring (or sunrising) from on high, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1 78, 79.) The power of the sun influences all things. "Thy people shall be willing in the day of thy power." (Ps. cx. 3.) The sun dissipates the unwholesome vapours of the earth. "Christ gives a new heart, and a new spirit." (Ezek. xxxvi. 26.) The sun is of a reviving, strengthening nature, and without it the earth would not produce fruit. So Christ causes His people to bring forth fruit, even good works, (Hos. xiv. 3.) and "without Him we can do nothing." (John xv. 5) Some things are hardened by the influence of the sun, while others are softened thereby. To some the gospel of Christ is "the savour of death unto death; to others the savour of life unto life," (2 Cor. ii. 15, 16) The sun is sometimes concealed from us by clouds, and its warmth is felt less than other times. Thus the Saviour sometimes hides

his face, and we are "troubled," (Ps. xxx. 7.) In the light of the sun, that of all other luminaries is lost; thus, with respect to the Sun of Righteousness, we may say, "Whom have we in heaven but thee?" (Ps. lxxiii. 25.)

While we view the works of creation, let us consider how all things, as to this life, depend upon the sun. When we consider our souls and the life which is to come, let us remember that CHRIST IS ALL IN ALL.

O my soul, art thou cast down under a sense of thine unworthiness? dost thou feel it difficult to believe that Christ died for such an unworthy sinner as thou knowest thyself to be? Contemplate yon glorious luminary; behold that palace shining in his beams, but also view the lowly cottage in the distance. See,—that humble shed also is visited by the light and heat proceeding from the orb of day. The sun shines not the less upon the one, because it illumines the other; both equally enjoy the comforts it diffuses around. O, my soul, apply this to thy case; such as the sun is to the palace and the cottage, such is the Saviour to the highest saint and the meanest sinner who is humbled before him! He shall be as the light of the morning when the sun riseth, even a morning without clouds. Darkness and doubts shall flee away, and he shall be clearly revealed unto thee, and thou shalt be as the tender grass springing out of the earth by clear shining after rain. Yes, poor humbled sinner, he will reveal himself to thee, thou shalt be visited by the bright beams of spiritual light and warmth, proceeding from him, and be enabled to bring forth good fruit unto him, even to do such things as are well-pleasing in his sight.

AN ADDRESS TO THE CHRISTIAN PUBLIC,

Especially to the Ministers and Members of the Presbyterian, Reformed Dutch, and Congregational Churches, throughout the United States, on the subject of the proposed Union between the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

Our readers have been already apprised, that at the last Annual meeting of the American Board of Commissioners for Foreign Missions, a proposal was made by the Managers of the United Foreign Missionary Society for a Union of the two Institutions. A Circular Address to the Christian public, has been issued jointly by the Executive Committees of these two Institutions; and as it contains many important statements, explanations, and arguments, relating to this interesting subject, we shall give it circulation, by copying it without much abridgement into our columns.

After stating the preliminary articles on which this Union is to be founded, the Commissioners proceed to inquire,—

1. *In what sense the Board is a National Institution.* It was a prominent design of the public spirited men, by whom the foreign missionary enterprises of this country were commenced, that the institution which they formed, should be truly national in its character. The first election of members, under the act of incorporation, was

made with this design in full view. The Board previously consisted of eleven members. At the election here referred to, thirteen additional members were chosen. These thirteen, taken collectively, resided in seven states of the Union, and belonged to all those religious denominations, from which a general co-operation in missionary efforts conducted under one organization, could be expected. In subsequent elections, during a period of thirteen years, the same object has been regarded. Of the forty-two members who now compose the Board, one resides in India, and the rest in nine states of the Union; viz. in five of the New-England States, with New-York, New-Jersey, Pennsylvania, and Virginia.

At the annual meeting in 1819, gentlemen were elected, in nearly all the remaining states, as well as in Europe and the East, to act as *Corresponding Members*, whose counsel and patronage might promote the common object; and two years later, a provision was introduced, by which persons are admitted as *Honorary Members*, on their making a specified donation to the Treasury of the Board. Both these classes of members, though they do not form a part of the corporate body, are invited to join in the deliberations of the annual meetings. In these ways, a fair representation of the friends of missions is obtained, the advice of intelligent men is received from a distance, and a suitable respect is paid to others, whose conduct has evinced their deep interest in the welfare of the institution. With regard to the future, there is nothing, either in the act of incorporation, or in any decision of the Board, to prevent the election of as many members from different parts of the country, as the interests of the missionary cause may require.

Thus designed to be national, in its reliance upon the experience, wisdom, and tried character of eminent individuals in all parts of the country, the Board has acquired the same character to a remarkable extent, in the patronage which it has enjoyed. Though much the greater part of its resources has uniformly been derived from New-England, many liberal benefactors have been found in the middle, southern, and western states.

If the contemplated union should receive the sanction of the ecclesiastical bodies to which it is referred, the patronage from many parts of the country will be greater, it may safely be presumed, than at any previous time.

It cannot be expected, however, that this institution will receive the patronage of all the denominations of Christians in our country, in the same manner as the Bible Society does. It will be considered rather as under the direction and peculiar patronage of those denominations, from which both institutions have hitherto derived their principal support. From these religious communities the missionaries will be selected as heretofore; and to these communities must the public look for directors, executive officers, missionaries, assistant missionaries, and agents of every kind. Individuals of other denominations may probably hereafter make this Board the channel of their beneficence to the heathen as they have done in time past; though without any expectation of altering the general plan of its operations, or interfering with its management. One of the earliest contributors to the funds of the Board, and, considering his circumstances, the most liberal contributor

who has hitherto appeared, was a Baptist. The present venerable President of the American Bible Society, and the generous agent of the Board at Calcutta, though Episcopalians, are members and patrons. The latter has cheerfully and spontaneously rendered very essential services to the American Missions in the east. Quite recently an association has been formed in aid of the Board, by Episcopalians belonging to St. Paul's church, Boston; with the express reservation, however, that they will be at liberty to send their annual contributions to a Missionary Society of their own denomination, whenever they shall think proper to do so.

With these explanations, considering that Congregationalists and Presbyterians of different names constitute a large part of the inhabitants in almost every city and populous town in the United States; that they are a great majority of all inhabitants in many large districts; that, taking the whole country together, they are probably the largest denominations of Christians, both in regard to numbers and wealth; and that, if the proposed union should be consummated, they would look upon this Board as their only organ of sending the gospel to the unevangelized world, and considering also, that many zealous and public spirited individuals, of other religious denominations, will avail themselves of the facilities afforded by this Board for conveying their contributions to reclaim the earth from moral desolation; it can hardly be thought presumption by any one, to speak of the American Board of Commissioners for Foreign Missions as a National Institution.

II. The subject of inquiry next in order, is, *In what manner the Board is organized?* This question will be answered by the following statement.

In the month of June 1810, it was announced that four young men who were then members of the Theological Seminary in Andover, seriously contemplated devoting themselves to the service of Christ, as missionaries to the heathen. This interesting fact was stated to the General Association of Massachusetts, then in session, and the young men were invited to appear before that body. They appeared accordingly; explained their views; and in effect, if not literally, implored of Christians in our country, the means of obtaining access to the pagan world.

After deliberating on the subject, the General Association appointed a committee of five gentlemen in Massachusetts, and four in Connecticut, to take charge of this great concern; and 'to devise ways and means and adopt measures, for promoting the spread of the gospel in heathen lands.' To this Committee the present name of the Board was given.

In September of the same year, the nine persons who had been thus selected, were invited to meet. A majority convened; a constitution was formed; and the Board was organized.

The General Association of Connecticut, at the next meeting, which was in June 1811, approved of these measures; and appointed the same gentlemen in that state, as had been first appointed by the General Association of Massachusetts. This latter body repeated the appointment of five persons; and it was then supposed, that the Board would be perpetuated by annual appointments made in these ecclesiastical bodies. The institu-

tion was then in its infancy. There had been no development of its powers. The donations actually received into its Treasury amounted to but a small sum. No missionary operations had been commenced.

In the mean time, a legacy of *thirty thousand dollars* had been left to the Board, by the late Mrs. Norris, of Salem, who died in April, 1811. As the Board was not incorporated, an expensive lawsuit of four years duration was necessary, before the legacy could be recovered; all which time the money lay unproductive in the hands of the executor, who could neither pay it, nor make any use of it, till the question was legally decided. The fact that so large a legacy was at hazard, merely for want of an act of incorporation, made the friends of missions very desirous that similar embarrassments should not exist in future. Application was therefore preferred to the legislature of Massachusetts for a charter, by which the Board might receive and hold property under the protection of law. Such a charter was obtained in the month of June, 1812, and served to increase that public confidence in the Board, which had already been expressed in a very unequivocal manner.

In so important a measure as framing an act of incorporation, very able legal advisers were consulted. It was apparent, that the form which the Board at first received, could not be preserved under a legal organization. The General Association of Massachusetts is merely a voluntary association, not known to the laws. The same is true of the smaller associations, which are the constituent bodies, whose delegates compose the General Association. The appointments of such merely voluntary associations, could not be legally recognized, unless the associations themselves were first legally defined; or, in other words, unless all these constituent bodies were first incorporated. This was not desired by any one; and, if it had been desired, there is no reason to think it would have been practicable.

But had it been practicable to obtain an act, which should have given a legal form to all these ecclesiastical bodies, and should have prescribed that the members of the Board should be annually elected by the General Associations of Massachusetts and Connecticut; it may be doubted whether the Christian public would have deemed it suitable, that all the members of such a co-operation, which was designed to act in behalf of multitudes residing in every part of our widely extended country, should be annually chosen by two independent bodies, composed of men who reside in only two states in the Union. It is to be remembered, that these independent bodies are composed of clergymen only, and are changed almost wholly every year, being the representatives of other independent bodies, composed only of clergymen.

When the Act of Incorporation was obtained, there seemed to be but three ways in which the members of the corporate body could be designated; viz. either by enacting that all persons, who might subscribe a certain constitution or compact, should be members; or that all, who should pay a certain sum of money to the Treasury, should enjoy this privilege; or that individuals named in the act, should be authorized to elect associates and successors, who should in the same manner

perpetuate the Board. The last of these methods was adopted for the following reasons.

1. This organization is analogous to that which was first chosen by the promoters of missions from this country to the distant heathen. The prominent design, so far as relates to the form of the Board, was that these interesting concerns should be committed to the management of a comparatively small number of men. Hence the epithet *Commissioners*, which, however inconvenient as an appendage to the name, clearly denotes, that the persons who bear it, were appointed to act for others. As the charter does not, and could not provide for this delegated character, by recognizing it in form, all that remains for the Board, is, to secure it in fact, by electing such associates, as will be a fair representation of the friends of missions.

2. The present organization of the Board, renders that body a real representation of the Christian community. If membership were acquired by subscribing a constitution, or making a small pecuniary donation, the members present at an annual meeting would consist principally of the inhabitants of the place where the meeting was held. If it were held from year to year in the place, the Board would be regarded as the missionary society of that place and not the country at large. If the annual meetings were held at different places in rotation, the members actually present at any one of the meetings, would, with few exceptions, be absent from the succeeding meeting; so that there would not be even the *appearance of identity*; and the Board, instead of being a virtual representation of the Christian community, would be one year a small part of that community, assembled in one place, and the next year a distinct part of the same community, assembled in another place. Members residing at even a moderate distance, would not feel any obligation to be present, or any responsibility for measures adopted.

3. The constitution of the Board is such, that a real supervision of the doings of the executive functionaries is exercised annually, and an efficient control is held in regard to every important measure. But it is obvious that a large society, assembled to hear parts of a report, and listen to addresses, could not enter into details of business, or give any advice on doubtful or difficult subjects. The great use of annual meetings in such a society would be, to awaken benevolent feelings, and prompt to corresponding exertions. But the members of this Board assemble once a year, examine the doings of those whom they have appointed to manage its concerns, and, after deliberation and discussion, fix upon certain great principles, which serve as landmarks, in future plans and movements. Residing in different parts of the country, and knowing the wishes and feelings of contributors to the Board, in their respective vicinities, they can make any inquiries; or propose any measures, which the state of things may render expedient. The number of members not being large, the meetings are held from day to day, as long as a majority think expedient, and always till the important business has been transacted.

The next general subject of inquiry is,

III. *The reasons for hoping and believing, that the present organization of the Board will continue to enjoy the confidence of the Christian community.*

Some of these reasons are the following :

1. If, as is thought to be the case, the constitution of the Board is eminently fitted for the superintendence of missionary concerns, the religious public will not be ignorant of it. The mass of the people, so far as they are favorably inclined toward the object of missions, wish simply for the most convenient channel for the communication of their beneficence to the heathen world. Modes and forms of association are immaterial in their view ; and, if they see the management of missionary concerns entrusted, systematically and permanently, to men of experience and known character, they will repose as much confidence in the Board, under its present organization, as they would repose in a body, whose members were annually elected by the votes of all contributors, (were such an election practicable,) and as much as should ever be reposed in any institution merely human.

2. The principles on which members have been elected hitherto, are calculated to sustain the public confidence. A considerable proportion of the members, were Presidents of Colleges, or Professors in Theological Seminaries, at the time of their election ; and more than one fourth part of the present members sustain one or the other of these relations. It need not be said, that gentlemen in these important and responsible stations, are extensively known and highly esteemed. They are also more likely than any others, to be intimately acquainted with the character of the missionaries. Another class is composed of venerable men, both among the clergy and laity, who have arrived at an advanced period of life, have discharged numerous public duties, and are not even suspected of valuing the little distinction, which is implied in a selection to these services, except as it may enable them to serve God in their declining days, and to bear a distinct testimony to the excellence of the missionary cause. A small number, of middle age, residing near each other, have been selected to manage the executive business of the Board ; and others, in the same period of life, distinguished for their active exertions in behalf of charitable objects, and residing in different parts of the union, have been associated in this body.

It is to be understood that the Board would not think of electing a member, whatever his standing or influence, who was not supposed to be a warm friend of missions, and of experimental religion, and a believer in those cardinal doctrines of the New Testament, which are sometimes called the doctrines of the Reformation.*

* During the fifteen years and a half since the Board was formed, fifteen members have died. Their names, arranged according to the states in which they resided, are as follows :

MAINE. Rev. Jesse Appleton, D. D. President of Bowdoin College.

NEW HAMPSHIRE. Hon. John Langdon, Governor of the State.

Rev. Seth Payson, D. D.

Hon. Thomas W. Thompson, Senator in Congress.

MASSACHUSETTS. Rev. Samuel Spring, D. D. a Member of the Prudential Committee from the origin of the Board till his death.

Rev. Zephaniah Swift Moore, D. D. President of Williams College, and subsequently of Amherst Collegiate Institution.

Rev. Samuel Worcester, D. D. First Corresponding

3. The same causes which have led to the selection of such members, as were thought likely to be acceptable to the friends of missions generally, and to require and retain their confidence, will always exist, and will almost necessarily produce the same effects. It was once well observed by Dr. Worcester, whose memory is greatly to be honored, that the support of missions is "WHOLLY A MATTER OF CONFIDENCE." There must be confidence on the part of the public, in the Board and its functionaries, at home and abroad ; confidence on the part of the Board in its functionaries, and in the patronage and support of the friends of missions ; confidence on the part of missionaries, in the Board and the Christian community ; and confidence on the part of those, who conduct the executive business of the institution, in the candor, intelligence, and steady zeal of their associates of the Board, and of the multitude of their Christian brethren. All this confidence is necessary to the prompt and successful prosecution of the missionary work. If the public were to withdraw confidence in the Board, resources could not be found for carrying on the present system of operations for three months. We are not to suppose, however, that such a calamity will be suffered to take place without cause ; and we trust in the protecting care of the Lord of missions to prevent the existence of any cause, which should forfeit a confidence so long enjoyed, and on which so much is depending. But it is more to the design of this argument, to say, that if the members of the Board have any regard for the success of the cause in which they are embarked ; if they feel any responsibility for the stewardship which is placed in their hands ; if they wish to sustain any reputation for integrity and consistency ; they will aim to secure the best and most durable interest in the affections of the people of God, *by doing what is right*, and leaving the issue to his disposal.

4. The organization of the Board is of such a nature, as to make its functionaries feel a double responsibility. All agents for religious charities must feel a responsibility to the public, so far as their doings attract public attention ; and, in regard to missionary societies, the public ultimately know all that is material in their operations. But in large popular societies, nothing can be done at the meetings, other than to make public statements, which must be received without examination ; whereas, at the annual meetings of the Board, all the doings of the Committee are brought under review. And this view is taken by men, who do

ding Secretary of the Board, in which office he continued till his death.

RHODE ISLAND. Hon. William Jones, Governor of the State.

CONNECTICUT. Gen. Jedediah Huntington.

Hon. John Treadwell, Governor of the State.

Rev. Timothy Dwight, D. D. President of Yale College.

NEW-YORK. Col. John Lincklaen.

Divie Bethune, Esq.

NEW-JERSEY. Hon. Elias Boudinot, L.L. D. First President of the American Bible Society.

DISTRICT OF COLUMBIA. Elias Boudinot Caldwell, Esq. Clerk of the Supreme Court of the United States.

To persons acquainted with the public and private character of leading men in the religious community, not a word need be said respecting this list of names.

not act in their private capacity, or as friends of the cause merely, but who are selected for this special service; who have regularly attended to the same duties for a series of years; who are familiar with the details of the business; and who wish for information, both on their own account, and that they may communicate it to others. Perhaps no plan has yet been devised more favorable to a due feeling of responsibility, than the one which has been here described, and which received its form from peculiar circumstances, under the control of Divine Providence, without a distinct anticipation, on the part of its promoters, of all the advantages which have since been realized.

But should the wisdom of the Christian community discover practicable improvements of the plan, there is no reason why they should not be adopted. The subject may therefore be left to the judgment and integrity of those, who may have the direction of these concerns in future years. It need not be doubted, that, if the Christian church is faithful to itself and its Lord, a succession of devoted men will be provided by Him, to act in behalf of their brethren for the benefit of the perishing nations.

(To be continued.)

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 1, 1826.

REVIVALS OF RELIGION.

We understand a work of grace has recently commenced in Glastenbury in this state, and that a goodly number (about 60) have been hopefully renewed—and many others are enquiring the way to Zion.

From a letter received in this city, we learn that the prospect of a revival in Charleston, S. C. is very promising.

In Gloucester Co. N. J. in a desolate region called the Pines, and at Egg Harbour, the Lord is pouring out his Spirit and reviving his work. "The Pines," says the Rev. J. Woolson, "echo with the Redeemer's praise. Fifty-two have been added to our society: among them are several seamen, two of whom are masters of vessels."

The revival at Rome, N. Y. which we have repeatedly noticed, is probably as great a work of grace, considering its extent and duration, as has ever been witnessed in this country. For some time there were, on an average, 20 hopeful conversions in a day. For one week, secular business was principally laid aside, and between 3 and 400 were brought out of nature's darkness into God's marvellous light in the space of eight weeks—one letter, says the Recorder, states that "more than 150 have been examined for admission to the church." Another letter, "all the professional men there, (who were not pious before, of whom there were several,) with one or two exceptions, are hopeful subjects of the work."—Another letter says, "In Camden a most powerful revival has commenced. Four of the most stubborn opposers of the work attended a prayer-meeting there, and hopefully experienced a saving change before they left the house. While Christians were yet praying, the answer came." Also in Utica, many are inquiring and some rejoicing. A letter says, "It is a time of very general solemnity

there." I might add that Sabbath Schools and Bible Classes are no small sharers in this work of grace.

COLLEGIATE EDUCATION.

The general distribution of our Institutions of learning, is a notorious peculiarity in the system of education in our country. In consequence of the diffusion of our colleges, the means of education, to use a common phrase, are brought to every man's door.

Though we are as yet unable, from necessity, to boast of any Institutions which can be classed with the Universities of the old world, in magnitude, in wealth, extent of patronage, and facilities for prosecuting general science; yet, we have a system which effects a more general distribution of knowledge; and which is therefore far better fitted, at present, to the necessities and interests of our country. Universities will spring up when we are ready for them. When the accumulation of wealth shall afford us leisure, and time and talents be no longer necessarily consumed in providing for present subsistence—when time and mind shall not be enslaved for the maintenance and well-being of its tabernacle—then will be found candidates for universal study, and then shall we need Universities. Such institutions furnish facilities for the monopoly of knowledge. They afford an arena for the exercise of those few, elect geniuses, whose enviable power and pleasure it is to compass the very limits of knowledge, and once in a while, to extend its boundaries.

The production of such men, it is true, a nation may well be proud of. They not only add to its glory, but to the dignity of human nature. Our institutions, on the other hand, aim, not to the monopoly of knowledge by the few, but to its distribution among the many. The beauty of the system consists in its adaptation to our necessities. They aim to enlighten and inform the people; that source of our power, and security, and consequent glory. If they have it not in their eye or power to rear minds which may be subjects of national pride and boasting, they effect a nation's happiness and security. And which affords the best ground and exercise of pride?—But we will ere long possess both.

Opportunities for such remarks as these, are daily afforded to an observer of the growing interest in the cause of education which pervades society. They were now particularly suggested by seeing the notices below. Improvements in the system of mental and moral culture are daily arising. Intelligence and virtue are the heart's blood of our young republic; and let it be supplied in an abundance, and made to course through its veins with a vigour proportioned to its growth, and the health and security of the bantling is no longer a problem.

There is too, here suggested, another prominent feature in the institutions of our country, which cannot escape notice. It is, the fact that every science and profession, and denomination, is furnished, or is supplying itself, with seminaries for the classical instruction of its members, in its own peculiar craft and tenets. It is found out, that from the general diffusion of information, men are becoming independent thinkers and rational reasoners: every man is becoming

his own philosopher, politician, theologian, lawyer. And those who would maintain their doctrines and professions, must come forth armed to maintain them before such men. Enthusiasm, or zeal, without knowledge, will no longer do. Pretexts and assertions, are empty sounds. "Thus saith our Priests and Teachers," is no longer authority. The intelligent and wary mind demands the *why*, and *wherefore*.

"The Annual Conference of the *Methodist Episcopal Church*, was held in Portsmouth, Va. from the 12th to the 23d ult. Bishops McKendree and Soule presided, and from sixty to seventy preachers attended. Among the subjects of great general interest which occupied the attention of the Conference, was a proposition 'to establish within its own bounds, and on some eligible site, a COLLEGE for the instruction of youth, in those branches of scientific learning commonly appertaining to a University, and calculated to give to society valuable and intelligent members.' In furtherance of this important and laudable object, a committee was appointed to draft a constitution, and circulate proposals for the erection of suitable buildings, by subscriptions to be solicited from those disposed to patronize such an undertaking."

"The Legislature of South Carolina lately incorporated the members of the State convention of the Baptist denomination in South Carolina. The amount of property this corporation may hold, is not to exceed two hundred thousand dollars. The principal object of the corporation is, to establish an Academical and Theological Seminary, for the education of youth generally, and of indigent pious young men in particular, who may be designed for the Gospel Ministry."

FOR THE RELIGIOUS INTELLIGENCER.

THOUGHTS ON THE CONNEXION BETWEEN THE FALL OF ADAM AND THE SINFULNESS OF HIS POSTERITY.

(Concluded from page 684.)

It is argued by some, that the consequences of Adam's sin, which are related in Genesis, had respect exclusively to the outward circumstances of his posterity. "Unto the woman God said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam, he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for dust thou art, and unto dust thou shalt return." It is not to be denied, that the consequences here enumerated, have respect to the mortality of mankind, and to their condition in this world, as being a state of trial. These consequences doubtless present more or less temptation to sin, and are occasions of disclosing to view in the conduct of mankind, the sinful affections of their hearts; yet they form of themselves no reason, why Adam's posterity should be sinful rather than holy. These outward circumstances, of themselves, afford no certainty what their moral char-

acters would be. It still remains a question why they should uniformly transgress God's law, in the circumstances in which they are placed? From a consideration of the moral influence under which they act, we surely have as much reason to calculate on their obedience as on their disobedience, provided they at first are no more inclined to transgress than to obey. This mode then of accounting for the disobedience of the posterity of Adam in all their generations, is far, very far from being satisfactory.

Again, others, to rid themselves of the subject at once, deny the reality of the fact, that they are sinners. They adopt the principle, that all the descendants of Adam commence their accountable personal existence holy, as really as Adam was holy at the commencement of his existence; with this difference, Adam was created in a state of maturity as it respected his faculties; while they are in a state of infancy as it respects their rational existence. On this principle, every child that is born into the world in the line of descent from Adam, is at first holy, and is put on trial, as an holy moral agent, standing in no need of the salvation in the gospel, till he falls into sin, under the influence of temptation. This view of mankind seems to be the opposite of that given of them in the Bible. The Gospel contemplates them as already sinners, as sinners in all their generations from Adam, and as in perishing need of the provision it contains for their salvation. But if they commence their existence holy, what certainty is there that they ever will commit sin? We know that sinless obedience in our nature is possible, and possible too in our world. It was performed by Him who is our example in holiness; who, though tempted in all points like as we are, was nevertheless without sin. We know too, that holy angels have maintained sinless obedience from their first creation. Why then may not some, at least, of the children of men maintain it, provided they at first are all holy? On this supposition there is no apparent natural necessity for this, as being sinners, and we should expect to see many entirely holy children, and holy men and women, without any mixture of sin in their characters. But where do we find such? And what reason have we from the testimony of the Bible to expect to find such in our world? The testimony of the Bible is, "that there is no man that liveth and sinneth not,—that both Jews and Gentiles are all under sin,—that all are gone out of the way, and that all have sinned and come short of the glory of God." The Lord Jesus is revealed for the recovery of Jews and Gentiles from the dominion of sin unto God. Why is this, if they are not sinners?—why this Saviour?—why this salvation?—Has God misapprehended their characters? Is he deceived concerning their state? Has he described them in moral ruin in all their generations from Adam, downward, and shall we revolt and say it is not so,—it cannot be possible? Far from this; it is becoming us to abide by the word of God, however humiliating its description of our characters; yea, "let God be true, but every man a liar."

The inquiry now arises, on what, the certainty that Adam's posterity would be sinners after his fall, rested? This certainty arose from the divine constitution concerning the race of man. There was no apparent natural necessity in the case,

that Adam's posterity should resemble him in moral character after his fall. It pleased God to constitute him the public head or representative of the human race, and to connect their state with his, and their disobedience with his fall. He was created holy and placed on trial as an holy being. After his fall he was placed on trial as a sinful being, and the mediatorial scheme of mercy was then announced. His posterity, as they commence existence in their successive generations, are placed on trial as sinful beings. Their first moral character commencing with their moral agency is sinful. It matters not when moral agency commences, whether at the birth of children, before, or months after; their moral nature which is sinful, begins with moral agency, let this be when it may. This nature is their own moral nature, for which they are individually accountable. It is by divine constitution or appointment that this should be the same, in all the posterity of Adam in the line of descent from him. This view of the subject clearly accounts for the uniformity of the fact, that they are sinners in consequence of his fall. The divine constitution embraces all the circumstances of their existence, and of course all the moral influence brought to bear on them at the commencement of their accountable existence, as well as ever afterwards. It embraces the temptations under which they are placed, and satisfactorily accounts for the universal extent of sin in the world.

Will it be said, that this view of the subject goes to impeach the wisdom and benevolence of God, or that it makes him an unjust and unrighteous Being? We answer, No. It is no more incompatible with his moral purity, to suppose that mankind begin to sin, at the commencement of their accountable existence, than at any subsequent period: they are not accountable any further than they are capable of sin, nor are they capable of sinning beyond their accountability. Capability of sin, and accountability are both predicated of their natural faculties as moral agents. And why should sin in them at the commencement of their existence be any more incompatible with the benevolence of God, than at any subsequent period? There surely is no injustice done them, and no unrighteousness can be chargeable on God, so long as he merely holds them accountable for their personal guilt. And from all the commands of God's word, it is obvious he does nothing more than this. He places them on trial as sinners, under a dispensation of mercy, calculated for their recovery to holiness and to blessedness. Notwithstanding they go astray as soon as they are born—notwithstanding the imagination of man's heart is evil from his youth—notwithstanding the heart of the sons of men is full of evil—still there is no unrighteousness with God. The sins of men are not chargeable upon him, but are their own;—their own personal feelings and acts. They begin to sin as accountable agents; agents who are as capable of loving as of hating God, as capable of obedience as sin. The divine constitution secures their moral agency, and at the same time is not chargeable with the wrong acts of this agency. All these come within the accountability of moral agents, and we are not to look beyond the agents themselves, whether young sinners, or old sinners, in ascertaining where to place the blame. Every one is accountable to God for all his wrong feelings and acts, from the very commencement of his

moral existence. Adam's disobedience has occasioned the ruin of his posterity by means of a constituted connexion between him and them under the government of God.

From the preceding remarks it results,

1. That we are not to cloak our guilt under that of Adam. Many seem disposed to cast all the blame on Adam, and to feel that they are under a kind of natural necessity of sinning in consequence of his fall. They overlook their own accountability, and justify themselves while living in sin, by saying, that they are made to do these things. This was the state of sinners in ancient Israel; they were wont to say—"if our transgressions and sins be upon us, and we pine away in them, how should we then live?" The prophet in reproving them, exclaims,—“what mean ye, that ye use this proverb, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.” This plainly shews that every one is accountable for his own sins, and that however others conduct has had influence on us, it does not excuse us for our wrong actions. We are individually accountable to God for the sins of our hearts, as well as of our lives; for those of early childhood, as well as those of riper years. We cannot charge them on our parents, nor on Adam, nor on the providence of God. They are our own to repent of, and to lament over, before God: we stand for ourselves, or we fall in condemnation. Beware then, reader, how you attempt to justify yourself! Remember that you are not shielded under Adam's guilt!—that you must repent for yourself, and believe for yourself; that you have to do with a God of unchangeable holiness, who cannot be pleased with sin, and who will not suffer sin unrepented of to go unpunished.

2. This subject shews the value of the Gospel. It is through the mediation of Christ, that man is put on probation in his fallen state. The Gospel makes known his condition and provides for his escape. Christ is the second Adam, by whom sinners may be raised to a state of greater glory, than that from which the first Adam fell. His mediation and atonement, open to the children of men glorious prospects. They are invited to return unto God by repentance and holy obedience; and a vast system of moral influence is in operation by means of the Gospel to bring about their salvation. They who are reconciled to God, through the Gospel of his Son are treated as righteous. They share in forgiving love, and are admitted to the joys and privileges of holy beings. We cannot too highly prize the Gospel, which brings life and immortality to light. It is the charter of all our blessings, and it reveals the only safety for sinners of Adam's race. Learn, reader, to value this Gospel, and remember, that your choice is not to be made between this way of salvation and some other way; it is between this, and the way, that leads to death. No other way of salvation ever has been announced in our fallen world, and we have no reason to hope that any other ever will be provided for the children of men.

3. The finally impenitent will have no one to blame but themselves.

Men have commenced a moral and accountable

existence
can say
To deny
mindful
any be
to love
as them
gation;
whatever
it will c
period
death a
as the
peace v
ageut,
has no
choice,
tent an
denna
life pro
punish
must th
uge an
he may
be save
heaven
saved.
Rej
the si
looks
grace
must r
it not
pair?
denna
time—
calls c
now is
salvat

Ag
the W
friend
wreck
Fami
in the
dated

“A
occu
with
ble,
pose
has

“
gene
sion
plac
dren
Oak
The
this
ano
whi
run
and
one
ther

existence, which will never end. Nothing they can say or do, will destroy their accountability. To deny it, will in no respect alter it; to live unmindful of it, will in no respect render their case any better. They are bound by the law of God to love him with all their heart, and their neighbor as themselves. They never can be rid of this obligation; it will be binding on them in any world, whatever may be their feelings in regard to it, and it will continue binding on them through the whole period of their existence. In this world, life and death are set before them; they are invited, so far as the Gospel is published, to choose life and be at peace with God. In this case every one is a free agent, who acts just as he chooses to act, and who has no one to blame in regard to his voluntary choice, but himself. Every one who is impenitent and unreconciled to God, is now under condemnation. While the Gospel is continued and life prolonged, he enjoys a merciful reprieve from punishment; but continuing impenitent, where must the sinner at last appear? There is one refuge and only one offered: through faith in Christ, he may be saved, and in no other manner can he be saved; for there is none other name under heaven given among men, whereby any can be saved.

Rejecting Christ, what must be the condition of the sinner at death? whom can he blame, as he looks back on Sabbaths misspent; on means of grace misimproved; on his day of life gone?—must not the guilt rest on his own soul? And will it not be a mighty weight to sink him low in despair? Must he not stand speechless and self-condemned on the final day? Oh sinner, be wise in time—listen to the voice of mercy, and obey the calls of the gospel while it is proclaimed; “behold now is the accepted time, behold now is the day of salvation!”

LOSS OF MISSIONARIES.

A gentleman from this city now at Antigua, one of the West India Islands, has communicated to his friends the following distressing account of the shipwreck and loss of the whole of the Methodist Mission Family located at that place. We copy, as published in the Conn. Herald, the following extract of a letter, dated

Antigua, March 5th, 1826.

“A most distressing and melancholy shipwreck occurred near this island the past week, attended with such circumstances as seem almost incredible, and we can only say that, for the wisest purposes, though often to us inscrutable, the Lord has done it.

“About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist missionaries from the neighbouring islands: from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child.—They left St. Kitts a few days since, to return to this island, having added to their number Mr. —, another missionary, and his wife. The vessel in which they embarked called at Montserat; the number of the mission family, at that time, amounting to thirteen souls, as above, including one servant. At Montserat, their friends advised them to leave the vessel in which they were, (be-

ing a dull sailer,) and go on board the mail boat Maria, then ready to sail for this island. They did so; and a young lady also took passage with them. The schooner which they had left arrived here seasonably, and brought the baggage of the mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm (after the schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails and put back. On Friday, P. M. the 3d inst., however, word was brought to town, that part of the wreck was seen on the Weymouth,* with two persons on it. Two or three boats immediately went down to her, and found it be the wreck of the mail boat Maria, and the only survivor of twenty-one souls was Mrs. Jones, in a state of insensibility. It appears that she had been placed by the captain (Whitney) between the bowsprit bitts, where she could not wash away. She was in her night dress only, with her husband's cloak or coat on, and a sailor's cap on her head. The body of Captain Whitney (and the only one found) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen on the bowsprit about two o'clock in the afternoon. Mrs. Jones, it is hoped, is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef in the night. Three or four days had elapsed when she was taken off. Mr. White, his wife, three children, and servant, were all swept away together, clinging to each other; Mr. Hilliar attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died on her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims, “O, captain Whitney, why did he save me!”—She must indeed be an unhappy, lonely woman; and time can never efface from her remembrance this mournful event. She is undoubtedly most to be pitied, for we have good reason to indulge the hope, that her kind friends are in heaven—that the scenes of Weymouth shoal were but a passage to the haven of bliss. Dark, deep, and mysterious, are the ways of a righteous and unerring Providence! With wonder and astonishment, we behold a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported; while hardy seamen were dying around her, and finally, the sole survivor of twenty-one persons! We see, in a few short hours, the whole mission family of this island, called from their earthly labours, but to receive, as we trust, a heavenly reward: but who can stay his hand? or who shall say to the Supreme Governor of the Universe, what doest thou? Shall not the Judge of all the earth do right?

*A shoal about four miles from the harbour, and only half a mile from a small island, called Sandy Island.

REVIVALS OF RELIGION.

INTERESTING FROM DARTMOUTH COLLEGE.

Extract from a letter to one of the Editors of the Recorder and Telegraph, dated Dartmouth College, Hanover, N. H. March 12.

Dear Sir,—I hasten to inform you, and it is with unutterable emotions of joy that there are indications that the Lord is about to visit this place in his infinite mercy, and to build up Zion here. Indeed we cannot doubt that he is in the midst of us. "The time of the singing of birds is come, and the voice of the turtle is heard in our land." Last autumn, the friends of Christ in this seminary were animated and cheered by intelligence of what God was doing in a sister institution; and there was among them an evident increase of Christian feeling, and a strong desire that He would visit *them* also with similar displays of his grace. These feelings continued, and with undiminished ardour, through the remainder of last term. During the vacation also, the way of the Lord seemed to be preparing.

Upon re-assembling here three weeks ago, earnest desires were manifested for a revival of religion here, particularly by some who had, during the winter, witnessed exhibitions of converting grace. The flame spread from one heart to another; and it soon became the burden of the prayers of those who have an interest at the throne of grace, "O Lord revive thy work." They who hoped they had been redeemed by the precious blood of Immanuel, and professed to consecrate themselves to his service, felt condemned for their past coldness and indifference in the best of causes, for their remissness in duty, and the little which they had done to recommend the religion of the gospel to those around them. The resolution was taken to be more faithful in future. Some measures were agreed on, and pursued, for the promotion of religious feeling in their own hearts, and for the everlasting good of the impenitent. These measures have evidently been blessed. A spirit of earnest prayer was manifested, and a disposition to put forth their hands to the work of the Lord. This state of things still continues; and something occurs every day to cheer, encourage and animate us. In this early stage of the work it is deemed advisable not to enter farther into particulars.—We rejoice, but it is with trembling. We fear lest something should yet be permitted to check the work, and avert the blessing from us. Still we can say, "there is a sound of abundance of rain." Religious meetings are frequent and crowded, and the truth is heard with deep and solemn interest. Religion is now the chief subject of conversation; scarcely any other is introduced.

O that this intelligence may stimulate Christians in all parts of the country to pray for this college. Yes, dear friends of Immanuel, we beseech you as you regard the glory of your Redeemer, and the welfare of his kingdom, to be importunate in your supplications at the mercy seat for us. The appearances in the town are rather more favourable than in college.

Extract of a letter to Rev. J. Peck, agent of the Convention of 11th Feb.

"I have the most cheering tidings from Tonnawanda, three more of the natives have been bap-

tized. Three or four more give favourable evidence of a work of grace upon their hearts; others are inquiring; I was there last Sabbath, preached and broke bread. It was an impressive season. The school is flourishing; the number of scholars is increasing; there are now seventeen. The Pagans are bringing their children, and their opposition is falling."—*N. Y. Baptist Reg.*

We have just had the pleasure of hearing from an unquestionable source, that there is now a good work of the Lord going on in the town of Pawlet, Vt. The work commenced about the first of December, and is now very general through the town. It is thought that sixty have passed from death unto life, and the attention is increasing. In Dorset also are some promising indications of a revival, and a few have been brought to rejoice in the Lord.—*Chris. Sec.*

REVIVAL IN LEE.

Extract of a letter from Rev. Simeon Snow, pastor of the church in Lee, Oneida county, to the editor of the Western Recorder.

DEAR SIR—It has graciously pleased a merciful God to visit a number of towns in this vicinity, with the copious outpourings of his Holy Spirit, by which the wilderness here is made to blossom as the rose.—This work, which commenced in Western and extended to other places, has, through the tender mercy of our God, reached the eastern part of the town of Lee. The inhabitants of this town are few in number. The work here has been solemn, interesting, and powerful, convincing even the most thoughtless that it was the work of God. Never have I before witnessed such pungent distress, and such sensible deliverance, as many of different ages and sexes have experienced.—About fifty persons appear to be the happy subjects of converting grace, from whose hearts and lips are pouring forth a song of praise to Him who loved them and washed them from their sins in his own blood. Their constant song is, 'Not unto us, not unto us, but to thy name, O blessed Jesus, be all the glory of our salvation.' Yet, in the midst of these rich displays of Divine grace, God has visited many families with sickness and some with death. The number of sudden deaths which have taken place within a few weeks, has added great solemnity to the work.

Yours, &c. S. SNOW.

Still later from Williams College.

A letter to one of the Editors of the Recorder and Telegraph, dated Williams College, March 1, says,—"The glorious work goes on in the town with unabated force; and since College has come together, it is as powerful there, according to the numbers to be affected, as it was last term. Three new ones have already obtained hopes, and a number more are under solemn impressions. Old professors are giving up their hopes. The meetings were never more solemn, and they are becoming daily more so. A spirit of intense prayer is given, and we know not where to set bounds to the power and mercy of God. I hope we shall have a continued interest in the prayers of God's people."

MORE REVIVALS IN MAINE.

Extract of a Letter from the Rev. Wm. O. Grant, to a gentleman in Waterville, Maine, dated Feb. 18.

In the township of Newport, the Lord is pouring out his Spirit. I believe upwards of twenty have been made the partakers of a blessed hope.

I administered the ordinance of baptism whilst I was among them,—my heart felt a strong attachment to the dear people, and I parted with them reluctantly.

I am happy to inform you that the labors of our dear brother Medbury in Levant, appear to have the smiles of heaven. The cause of religion is in a most prosperous state, and there are encouraging indications of a revival.

I was informed that in Parkman, Corinna, and Dexter, the cause of Christ was reviving and flourishing.—*Waterville Int.*

On last Sabbath week, 5th inst., says the Western Recorder, nearly 200 individuals were admitted into the Presbyterian Church in Rome, as subjects of the revival in that place. These embrace but a part of those who in the judgment of charity have passed from death unto life. The day was solemn; and a large collection of people attended the meeting.

A letter of the 28th February from Belfast, Me. mentions that 30 persons had joined the Congregational church, and 15 the Methodist. The work commenced about the first of December and still continues.

ON THE EVIL OF A DEAD STATE OF RELIGION IN THE SOUL.

Though I am often pained by those in my parish, who have not the fear of God before their eyes, yet there is another class of persons, over whom I grieve with a heavy heart. I mean those who profess to know the Saviour, and to whose moral life no blame attaches. But Sir, all may be smooth without, while vital religion is on the decay within. Ephraim was just in this condition. He appears to have prided himself in being able to say—"In all my labours, they shall find none iniquity in me that were sin." (Hosea, xii. 8.)—But while all appeared fair without, there was an inward canker, which fed upon the flower: "the root was as rottenness, and their blossoms went up as dust." (Isa. v. 24.)

Now the evil of a dead state of religion affects both the person himself and those around him.

The person himself: inasmuch as it renders the means of grace a dead letter. He reads his bible, but he does not apply its truths to his heart and conscience. He tries to pray; but there is no sense of his Father's presence; and when he enters the courts of the Lord's house, he returns home empty and dissatisfied. Again; if troubles assail him, his darkness *doubles* the burden; and he feels as if they were sent in wrath and not in love. But if death overtakes him in this state, what a pillow of thorns is beneath his head! A wretched professor once said to his minister, in such a state; "I know not whether I am going to heaven, but if I am, God is dragging me through hell to it!" It is to avoid, under the blessing of God, such scenes as this, that I have ventured to unfold this fearful subject. When we only "*seem* to fall short of the promised possession," what an agony of doubt tortures the mind, both of him who dies and those who surround his bed!

But I observed, that a dead state of religion affects *those around us*. Supposing that we are preserved from *outward* sin, yet such a state will be a fruitful soil for unchristian tempers, and the shew of those spots, which are not the spots of

God's children. It is thus that we rear a false standard of religion; and the world, which is ever inclined to dwell more upon practice than on precept, will justly demand of us, "What do ye more than others?" Such a person must be a total stranger to those spiritual joys, which are reflected from the light of God's countenance. His own conscience condemns him; and he hangs down his head instead of going on his way rejoicing. Mere external obedience is a toilsome work; but when love to Jesus burns in the heart, his yoke is easy and his burden light. It is a melancholy sight to behold so many in the present day, who rest satisfied in the conviction that there is a Saviour, but omit to ascertain whether that Saviour is theirs. They are destitute of union and communion with him, and consequently can have no spiritual life in them, nor any inward testimony that they are one with Jesus. May the writer and reader search their own hearts to see whether this case is theirs; and may the blessed spirit of our God lead us to a right view of our condition.

SCRUTATOR.

Obituary.

DIED,—In this city on the 24th ult. a child of Mr. Leander Cook, aged 18 months; on the 26th ult. suddenly, Mr. Oliver Steele, aged 45, formerly proprietor of the Connecticut Herald.

At Fair-Haven, Lydia Cooper, wife of Mr. Whiting Cooper.

At Branford, on the 15th ult. Charles W. son of Mr. Chauncey Rogers, aged nine years; on the same day, Henry, son of Orin D. Squires, Esq. aged 3 years; on the 16th, Mr. Ira Hotchkiss, a Revolutionary pensioner, aged 70.

At Humphreysville on the 7th ult. Mrs. Mary Dibble, wife of Capt. Amadeus Dibble, aged 61, after a protracted and painful illness of five years. She was a member of the Presbyterian Church, and has left to her surviving friends the consolation that she was prepared to meet her God.

At Cheshire, on the 13th ult. Mr. John Pluymert, aged 63.

At Killingworth, on the 7th ult. Mr. Henry Jones Devoit, aged 52; on the 21st, a child of Mr. Levi Hull, aged 2 years.

At Oxford, on the 14th ult. Miss Maria Osborn, aged 27.

At Chatham, on the 9th ult. Dea. Jonathan Brown, aged 77.

At East Haddam, on the 15th ult. Sarah Elizabeth, infant child of Rev. Isaac Parsons.

At Hartford, Mr. Timothy Canfield, 67; Miss Melinda A. Danforth, 21, daughter of the late Mr. Samuel Danforth; Mary, daughter of Mr. Christopher Colt, aged 7.

At Wethersfield, Mr. William Callender, 2d, 22; Mrs. Sarah Butler, 49, relict of Mr. Levi Butler.

At Manchester, Benjamin Lyman, Jr. 18, son of Mr. Benjamin Lyman.

At Winstead, Mrs. Anne Kinne, 75, relict of the late Rev. Aaron Kinne, of Alford, Mass.

At Bloomfield, on the 8th ult. of the typhus fever, Mrs. Sophia Meeker, aged 36, wife of Wm. Meeker, Esq. and daughter of the Rev. Daniel Burhans, of Newtown.

At Saybrook, on the 16th ult. Capt. Dan Platts, an officer of the Revolution, aged 81.

At Ashford, on the 8th ult. Mr. Jonathan Chaffee, aged 80; on the 10th ult. Mr. Walker aged 80; 11th, Dea. Noah Paine, 84; W. D. L. Carpenter, aged 84; 12th Calvin Chamberlain, aged 2 years. What is very remarkable, four of the above lived but a short distance apart.

POETRY.

ORIGINAL HYMN,

BY DR. DODDRIDGE.

Transcribed from a Manuscript Sermon, dated Northampton, April 6, 1735, No. 286.

Mephibosheth's acknowledgment of David's favours.

2 Sam. ix. 7, 8.

Attend, while David's Son and Lord
Proclaims his royal grace;
What sweetness from his lips distils!
What smiles adorn his face!

"Rise, humble soul, wipe off thy tears,
Thy treason I forgive;
Banish those unbelieving fears,
For thou shalt surely live.

"The inheritance thy father lost,
To thee I will restore;
What Eden's blissful realms could boast,
Thou shalt possess, and more.

"Behold! my table spread for thee,
I give my flesh for food;
Behold! my wounded side disclosed,
That thou may'st drink its blood.

"With thee I take up my abode,
Though in this humble cell;
And in my radiant courts above
Thou shalt forever dwell."

In silent rapture, bounteous Lord!
We bow before thy face;
Since words can ne'er our meanness speak,
Nor speak thy matchless grace.

THE BABE OF BETHLEHEM.

Bright was the scene on Bethel's ground,
When seraphs sang Emanuel's name:
The wond'ring shepherds caught the sound,
And hail'd the Babe of Bethlehem.

Prophetic vision long had view'd
This branch arisen from Jesse's stem;
The great, the Everlasting God--
The blessed Babe of Bethlehem.

Lo, in the sky a star appear'd,
An eastern star unknown to them;
With brightest hope their spirits cheer'd,
And led the way to Bethlehem.

How did their anxious fears subside
As nearer to the place they came;
Directed by their heav'nly guide,
Where dwelt the Babe of Bethlehem!

So, when the soul, by grief oppress'd,
Shines bright through faith's expiring flame,
It sweetly sinks upon the breast
Of Christ, the Babe of Bethlehem.

OMNIPRESENCE OF GOD.

"How widely diversified, and multiplied into many thousand distinct exercises, is the attention of God! His eye is on every hour of my existence,—his Spirit is intimately present with every thought of my heart,—his inspiration gives birth to every purpose within me,—his hand impresses a direction on every footstep of my going,—every breath I inhale, is drawn by an energy which God deals out to me. This body, which upon the slightest derangement, would become the prey of death or woful sufferings; is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery; his presiding influence keeps by me through the whole current of my restless and ever changing history.

"When I walk by the wayside, he is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me;—in the silent watches of the night, when my eyelids have closed and my spirit has sunk into unconsciousness, the observant eye of him who never slumbers, is upon me; I cannot fly from his presence, go where I will; He leads me, and watches me, and cares for me; and the same being who is now at work in the remotest domains of nature and of providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties." CHALMERS.


GOVERNMENT OF THE PASSIONS.

A wise man is a great monarch, he hath an empire within himself; reason commands in chief, and possesses the throne and sceptre. All his passions, like obedient subjects do obey; though the territories seem but small and narrow, yet the command and royalty is great, and reaches farther than he that wears the moon for his crest, or the other that wears the sun for his helmet.

Quietness and peace flourish where reason and justice govern; and true joy reigneth where modesty directeth.

INSTALLATION.

Rev. DR. BEECHER was installed Pastor of the Hanover Church, Boston, on Wednesday last. Order of exercises as follows:—Introductory Prayer by Rev. Dr. Codman, of Dorchester; Sermon by Rev. Dr. Humphrey, President of Amherst College, from 1 Cor. iii. 6,—*"I have planted, Apollos watered; but God gave the increase;"* Installing Prayer by Rev. Dr. Payson, of Portland; Charge by Rev. Dr. Holmes, of Cambridge; Right Hand of Fellowship by Rev. Mr. Wisner, of Boston; Address to the Church by Rev. Mr. Edwards, of Andover; Concluding Prayer by Rev. Dr. Jenks, of Boston; Doxology; Benediction by the Pastor. During more than three hours thus occupied, a crowded audience listened with untiring interest.

 **EMPLOYMENT.**—*Agents who are well qualified to obtain subscribers in the country, may find employment by applying at this office.*

Terms of the Intelligencer—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

CONTENTS.—NO. 44.

Palestine	687	public	692	ligion in the soul	701
Sandwich Islands	ib.	Collegiate Education	696	Obituary	ib.
On Christian Conduct towards		Revivals of Religion	ib.	Poetry—Original Hymn	702
Domestics	690	Thoughts on the connexion, &c.	700	The Star of Bethlehem	ib.
Annual Receipts, &c.	691	Loss of Missionaries	697	Omnipresence of God	ib.
The Sun	ib.	On the evil of a dead state of Re-	699	Government of the Passions	ib.
An Address to the Christian				Installation	ib.